/208 cont./

177 3. Clothing and shoes.

291 a) Clothing.

Under the influx of the civilized (the example of the white, whom the Indian likes to imitate, the instruction of the Missionaries, and the clothes that /209/ the latter give them), the natives are getting into the habit of wearing clothes. As a rule, those who have spent some years in the schools, upon returning to their aldeias, do not dispense with clothing any longer. At least a pair of pants or shorts (the men) and a skirt (the women), leaving the bust uncovered.

294 An interesting detail is that generally the women only make,
• 296 maintain, and wash feminine clothes. The men obtain ready-
462 made clothes, given or bought, and they must attend to washing and repairing them. Some men have been seen washing the clothing of their wives.

291 Originally, that is, before any influence from the civilized, dating from the discoveries of the New World, did they have any clothing? What would it have been?

For one thing, the warm climate does not impose the use of clothing. For another, the rains and frequent excursions into the forest, which offers shelter to the individual and would quickly wear out the clothes, discourage the wearing of clothing. This is what we could deduce, a priori, from their habitat.

The first Vigário Geral /Vicar-general/ of the Capitania of S. José do Rio Negro, Padre José Monteiro de Noronha, in 1759, says very originally: --"The Indians of these sertões /interior parts of the country/ commonly not having any more clothes than those that our first parents wore in the field of Damascus" (o. c. 145). He notices, as an exception, that the Cambeba wore long garments of cotton and without sleeves, open on the side.

A century later, in 1846, the costume is still the same, according to Wallace: -- "These Indians free themselves from the hindrance of clothing as much as is possible to conceive. The men wear only a small piece of tururí, which goes between their legs and is tied to a cord that goes around the waist. The

/290 cont./

356 Not infrequently, however, because of the dogs that also live
[136] there (and we have at times seen dogs sick and covered with sores),
[231] the ground is dusty, favoring the procreation of the bichos-de-pé /foot fleas/ (cullex penetrans) and fleas.

Not infrequently the fruit rinds are thrown into a corner to rot,
[514] producing an unpleasant odor. This is unbearable, due to the vomitings and defecations in the maloca itself during the dabacuris. One can sometimes perceive a peculiar odor in the native povoados.

b) On the person.

515 The body hygiene is also deficient. They take a bath every morning, and more during the day. It is a bath to refresh, however, rather than to clean. Not having soap available to eliminate the grease from the body and hair, one not infrequently sees layers of dirt on some parts of the epidermis, especially in the folds of the skin and in the hairy parts. Even those who use /291/ soap, such as the school pupils, give off an unpleasant and characteristic odor.

• 296 Although they know how to wash clothes, and some of them do it well, in the majority of cases they keep the clothes on the body until they are very dirty, or even until they rot. Precisely the following custom is to be noted: they wash their own clothes with certain frequency when new. When they consider them old, they will not wash them any more. If they get wet, they let the clothes dry on the body.

356 Their primitive hammocks of tucum are never washed as a
515 rule, and in a little while they are darkened by the sweat, smoke, and grime. They climb into the hammock with the body dirty. The only care will be, perhaps, to rub the soles of the feet, one against the other, in order to clean them of soil.

574 With all freedom, an Indian, even a strange one passing by the maloca (we have seen this even in the case of Indians of different tribes), will lie down during the day in the first hammock that he finds vacant, while he rests and converses.

/481 cont./

412 There are still a few hours of daylight: the man goes to prepare his arrows, to separate the tucum for the fishing nets or to work on his little seat or on his sieve. The woman will weave a new hammock or will attend to the preparation of the mandioca for the following day. Each one at his task.

[177] [296] Among the individuals of the new generation, the man will perhaps mend or wash his own clothes, as the woman does hers. All tasks done with tranquillity, in the intimacy of family life, to the rhythm of an animated conversation, with noisy laughter.

*[192] When the sun goes down, the wood is already piled up inside the house and the vessels are filled with water. Men and children settle down in their hammocks, while the woman is busy boiling the Ñõxkã, with some wild fruit, and all help themselves with their cuias, like evening tea.

The conversation continues more briskly, the episodes of the day are picturesquely narrated, the visitors who appeared, the launches they passed, the news of other malocas. When the night is further advanced, it will perhaps be nine o'clock, the doors of the maloca are lowered. Sleep first conquers the children, later the older ones. Around 11 o'clock or later, however, one will hear a question that comes from a hammock, an ãã and an answer from another hammock. Afterwards the silence is interrupted only by the crackling of so many small fires in each apartment of the large dwelling. The fire never goes out inside the maloca; at any time of the night one may see some figure jump out of a hammock in order to stir up the fire, indispensable for the cooler hours of the dawn, and to scare away snakes or other animals.

178 412 With the advance of civilization the phenomenon of acculturation takes place, new tasks occupying the time and the attention of the Indians. The rhythm of daily life, however, is always the same, in the maloca as well as in the povoado, for the Indians who have always lived there as well as for those who have spent long years in the boarding schools and have returned to their homes.

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

Milk of the calabash
Children of our soil
She saw them grow
Son of *Hihédü*
Grew big and fat
Son of *Urâhana*
Grew big and fat
This milk of the calabash
He drank and grew
She saw it.

Warm by nature and, at the time, with no rivals for her affection, a Cubeo mother bestows a great deal of tender care upon her nursing infant. The child is rarely out of her sight and is in almost constant contact with her body, slung in a bark-cloth band across her left hip in such a way that it has easy access to her breast. In the manioc garden the child lies in a cloth-lined tray covered with a bit of cloth against the sun and insects. In the house it rests in the same tray or perhaps in a nearby hammock as the mother works. The baby spends much of the night in its mother's arms cradled between her breasts. A father playing with his child also provides it with body contact. There may well be a connection between the infant's experience with body contact and the pleasure young people derive from it.

Infants are bathed often and in circumstances that are pleasurable. Whether a woman bathes her baby from a water basin in the house or at the river she finds it a welcome interruption from arduous and monotonous chores, and she communicates her pleasure to the infant. Women are gayest when they bathe in a group in the early afternoon after work in the manioc garden. A woman washes her skirt, the manioc roots, and her baby. River bathing is the Cubeo child's first direct contact with the conviviality of group activity.

An infant is not allowed to cry for long. It nurses on demand and if it whimpers is immediately picked up, fondled, and soothed. I once saw a woman carefully crossing a small stream over a narrow log, with a basket of firewood balanced on her head, a machete in her right hand, and an infant slung on her hip. The infant reached for her breast; the mother paused, and still concerned with keeping her balance, adjusted the sling so that the infant could nurse. It is virtually impossible to frighten an infant that is on its mother's hip. Nursing is accompanied by some teasing. A young mother playfully squirts milk over the infant's face or blows cigarette smoke at it to make it angry. Then she comforts it. When an infant begins to play with its genitals, the mother encourages it. She strokes a male infant's genitals "to give him pleasure." The Cubeo are also fond of the